

The Missionary Intelligencer.

VOLUME XXII.

SEPTEMBER, 1909.

NUMBER 9.

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Address all correspondence to the Foreign Christian Missionary Society, Box 884,
Cincinnati, Ohio.

MARVELOUS INCREASE.

THERE was an average of at least 2,600 communicants admitted to Christian churches in mission fields every Sunday of last year. We could have taken possession of one of our large church edifices and packed it to the doors, morning and afternoon, every Sabbath for the past twelve months, with a fresh throng of communicants at each service, claiming their places for the first time at the Lord's Table. If you could have slipped into some quiet seat in the gallery at any one of those services, and gazed upon that hushed and reverent assembly, strangely varied in color and garb, but one in hope and tender love to your Savior and mine, would you not have found your heart in thrilling sympathy with Christ's joy, and cheered with glad assurances of His victory? Would it be easy, do you think, for the next globe-trotting man-of-the-world to paralyze your faith in missions and convince you that he was a walking oracle concerning something about which he knows practically nothing?

DR. J. S. DENNIS.

FINANCIAL EXHIBIT FOR TEN MONTHS.

	1908	1909	Gain
Contributions from Churches	3,576	3,607	31
Contributions from Sunday-schools	3,491	3,378	*113
Contributions from C. E. Societies	1,056	1,189	133
Individual Contributions	726	1,011	285
Amounts	\$189,119 66	\$233,234 00	\$44,114 34

Comparing the receipts from different sources shows the following:

	1908	1909	Gain
Churches	\$94,711 95	\$107,983 48	\$13,271 53
Sunday-schools	62,915 36	61,674 18	*1,241 18
C. E. Societies	8,685 72	9,491 48	805 76
Individuals	9,897 59	26,353 44	16,455 85
Miscellaneous	2,659 61	2,518 35	*141 26
Annuity	5,100 50	24,864 67	19,764 17
Bequests	5,148 93	348 40	*4,800 53

*Loss.

Gain in regular receipts, \$29,150.70; gain in annuities, \$19,764.17; loss in bequests, \$4,800.53.

Only one more month before the books close for the Centennial year. Remember September 30th is the time. Last year September was a great month. Let us make it even greater this year. Send all offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

EDITORIAL NOTES.

And ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth.—Acts 1: 8.

Books close September 30th!

All aboard for the Centennial Convention!

Secretary F. M. Rains will dedicate three churches during September.

Now for the "home run!" Let the churches vie with each other in sending offerings.

Glorious reports come from all the mission fields. Great advances are being made in every direction.

You will enjoy the Centennial Convention better if you will send a personal offering for the work. Try it.

Is your church arranging to send its preacher to the Centennial Convention? It could not make a better investment.

Churches with a worthy missionary record support their ministers more liberally and with greater promptness than others.

Two friends in Kentucky sent \$500 each to aid in the building of the Bible colleges at Vigan, Philippine Islands, and Bolenge, Africa.

It is far easier to raise money at a

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church dedication in a congregation that has had a good missionary record than in one which has not.

Mr. King, our Chinese friend at Nankin, China, has just given another \$1,000 to the work in that city. He gave \$1,000 a few months since.

Churches that undertake to raise a definite and worthy amount succeed better in their offerings for Foreign Missions than those which do not.

The Christian Endeavor Societies have given over \$500 toward the new hospital at Chu Cheo, China. No less than \$3,000 is needed for this enterprise.

The article by President A. McLean in "The Mission of the Church," ought to be read by every congregation in our brotherhood. It is the very marrow of the gospel.

The gain in receipts for the first ten months of the current missionary year amount to over \$44,000. All together for a gain of \$60,000 by September 30th. What say you?

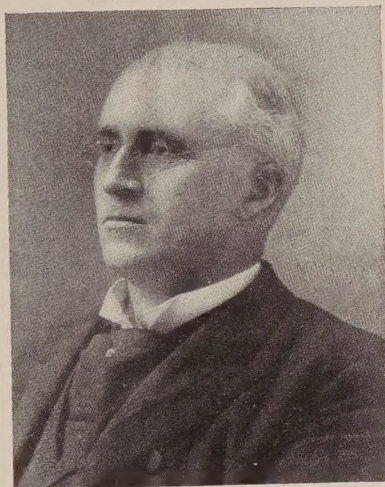
The church at Milton, Oregon, C. H. Hilton, minister, reaches the Living-link rank by giving \$650 this year for Foreign Missions. Oregon is rapidly coming to the front.

The dedication of the "S. S. Oregon" at the Centennial Convention is sure to be a great occasion. It will prove historic. That event alone will be worth the trip to Pittsburg.

In this Centennial year thanksgivings should yield thank-offerings. The fruit of the lips will be enhanced in value by offerings such as the Lord has put it into our power to make.

The fundamental needs of all races

are the same. History shows that all races can accept Christ and salvation through Christ. The Gospel is the power of God to save every believer.



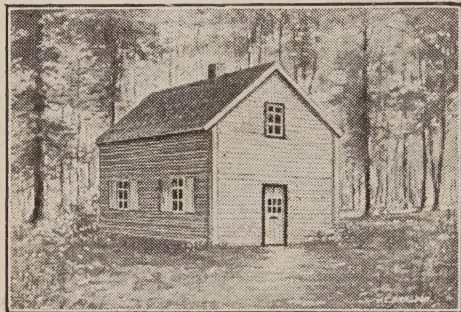
F. D. Power, Pastor Vermont Avenue Church, Washington, D. C.

This church has joined the Living-link rank in the Foreign Society. Indeed, it was in this rank last year. This church has led in planting five other churches in the capital of our country. Mr. Power has been the pastor of that church more than thirty years, and served one church longer than any other man now living among us. He will be a unique figure in the Centennial Convention. No other man in all our Zion is more highly respected and sincerely loved than he.

Dr. Royal J. Dye is at Bolenge now. He is happy. He loves his work. Mrs. Dye's new book on the Congo mission will soon be ready for the printer. It will be one of the great missionary books.

The Foreign Society is still searching for a medical missionary for Africa. Two men have offered to pay his salary. The friends of Christ

should pray the Lord of the harvest that such a man may be found.



The Brush Run Church.

This is the first meeting-house by those who first stood for the Restoration. It was about eight miles from Bethany College. Built 1810.

Prayer should be made without ceasing for the workers on the field. They are exposed to temptations such as never appeal to those at home. They need the prayers of all Christians that they may be guided and guarded and kept to eternal life.

Do not fail to read every line of "Examples and Methods of Giving at Bolenge," by A. F. Hensey, in another part of this issue. That church is a shining example to the whole Christian world. There is probably no more apostolic church existing.

The friends of the work often wonder why missionaries break down. The reason is plain; they are overworked. If they were adequately reinforced, they would serve longer and accomplish more than is possible under the present arrangement.

Christ is going everywhere; his teachings are being sown in all soils; his power to heal is present in every hospital and dispensary; his disciplined hosts are marching, as of old,

from strength to strength, and from victory to victory. He must fill all things.

The church at Hopkinsville, Ky., sends \$1,010.59 as its offering for Foreign Missions this Centennial year. This is the largest offering in the history of that splendid church. The church is not wealthy, but good and liberal. And besides, H. D. Smith is the pastor.

Many of our missionaries from the forefront of the battle line will be at the Centennial Convention. They are the choice spirits of the world. They are the apostles of our churches. They will remember the cordial Christian greeting of their brethren in all after life.

There is nothing so costly and so embarrassing as success. That means more schools, more hospitals, more orphanages, more workers, more of everything. God honors us by giving us more to do for him. It is for us to show that we are worthy of being thus honored.

In the death of C. F. Humphreys, of Eureka Springs, Arkansas, the Foreign Society loses one of its Life Directors. He died July 3d. He was always liberal with his funds in aiding the work of the Society. We extend to his beloved wife sincere Christian sympathy.

If the churches would send in their offerings earlier in the year they would save the Foreign Society quite an item of expense on account of interest. Some of the churches defer their gifts until the closing hours of the missionary year. This costs time and anxiety and money.

The receipts for July amounted to \$42,894.85, a gain of \$3,018.69 over the

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corresponding month last year. The total gain for the first ten months of the current missionary year amount to \$44,114.34. We are hoping to show a gain of \$60,000 by September 30th. Please send your offering to-day.

Mt. Gilead, Ohio, we believe is the banner Sunday-school of the brotherhood as far as the Children's Day offering is concerned. The school has forty-six pupils and their offering was \$101. If all our Sunday-schools did as well, they alone would give \$1,500,000 for Foreign Missions each year.

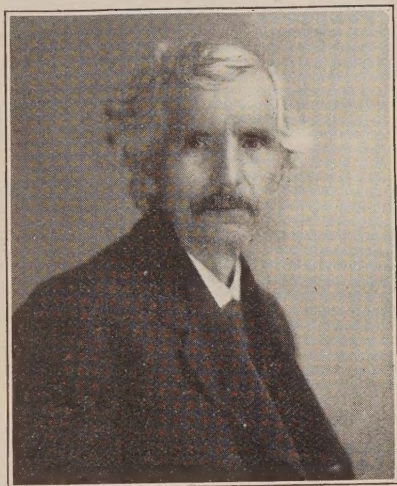
We hope the preachers will urge upon the churches the importance of bequests to the Foreign Society. One preacher who has gone to his reward mentioned this subject in a sermon and one of the members went home and changed her will, leaving this Society \$30,000, which was received all in one check.

Many new annuity gifts are being received by the Foreign Society. This is as it should be. There is no reason why we should not receive \$100,000 annually from this source. If you want to investigate the subject, ask us for our illustrated annuity booklet; or ask any of our annuitants what they think of the plan.

It is often said, "Let the non-Christian people alone. Let them continue as they are." They can not continue as they are. Trade is pressing into all parts of the world. The nations that know not God will either rise higher or fall lower; they can not remain stationary. It is for the church to determine their future.

Every preacher and church officer should plan to be at the Centennial Convention in October. The signs are now even more promising than was anticipated for a large and enthusi-

astic gathering. W. R. Warren, Centennial secretary, permits no grass to grow under his feet during these days of preparation. He is a live wire.



J. W. McCleave,

who gave \$500 toward the new Bible colleges at Vigan, P. I., and Bolenge, Africa.

Secretary S. J. Corey filled the pulpit at Englewood, Chicago, three Sundays in June, during the absence of the pastor, C. G. Kindred. He won the hearts of that great church, as he does wherever he goes. He is one of the most popular preachers in our whole brotherhood, and little more could be said of him as a preacher.

The recent great fire in Osaka, Japan, consumed about 20,000 houses. The territory burnt over is about four miles square. The Foreign Society owns some valuable property in this great city of about one million population. It is hoped our homes and chapels have not been destroyed. No word has come from our missionaries.

The Scriptures express no doubt as to the ultimate and universal triumph

of the gospel. Every plant which the Heavenly Father has not planted shall be rooted up. Christ must reign till every enemy is put under his feet. All the ends of the earth shall see the salvation of our God. We are engaged in a contest in which victory is assured.

Professor H. T. Sutton, of Eugene, Oregon, has promised to become National Student Volunteer secretary for the foreign work. It is his purpose to stir up interest in behalf of the far fields and enlist all the young people possible to plan to go. He is now president of our Oregon Volunteers. They have a large band. He hopes to make the number 100 from Oregon by the Pittsburg Convention.

It has been a great year. The Foreign Society has accomplished many important things this good Centennial year. And the effort includes all who have in any way helped. We are thankful to all—from the little Sunday-school child who could give only a penny to the big givers and big preachers and big editors, etc. All have our grateful thanks and, what is more, the rich blessings of the Lord.

J. A. Barnett, our minister at Galesburg, Ill., is conducting a monthly mission study with his Endeavor Society. The class is using "The Why and How of Foreign Missions," and good interest is being manifested in the work. The class has been at work four months and the interest is on the increase. About fifty attend the study each month. A missionary offering is taken each month. One member of this society, W. A. Frymire, is in Eureka College preparing to be a foreign missionary.

We beseech every church and Sunday-school and Endeavor Society and every personal friend of the Foreign

Society to make haste to send an offering for Foreign Missions before September 30th. Last year the total receipts during September amounted to \$68,000, but we are hoping to go above that amount this year. We will not be satisfied with less than \$75,000.

A cablegram has just been received at the office of the Foreign Society announcing the death of Dr. Z. S. Loftis at Batang, on the border of Tibet. He had just reached the station. He died of smallpox and typhoid fever. This is a strange providence. We can not interpret it. Last February he left Nankin for his long and difficult journey—more than two thousand miles. We extend Christian sympathy to his aged mother and to the little band of missionaries at Batang that had looked so anxiously for his arrival. He was a hero. Dr. Shelton, at Batang, urges that another be sent at once.

We hope to be able to announce soon that the \$50,000 has been secured for the two Bible colleges—one at Vigan, P. I., and one at Bolenge, Africa. Many friends have taken a large interest in this enterprise.

A devoted Christian business man says that most of the preachers he hears talk too much about questions of small importance; that they preach on small themes; that as guides of the churches they do not seem to be going anywhere in particular. He thinks greater themes and greater tasks should be set before the churches. He thinks the preachers should talk more about missions, college endowments, bequests, larger gifts, and larger things in every department of the Lord's work.

AMONG THE MISSIONARIES.

The Wharton Memorial Home, the home for the children of missionaries, will be formally opened at Hiram, O., October 1st.

Dr. James Butchart, returned missionary of the Foreign Society, is now visiting with relatives and friends at Clinton, Ontario.

Dr. W. N. Lemmon, Greenville, Texas, has been appointed a medical missionary to Laoag, Philippine Islands, and will sail in the early autumn.

Miss Pearle B. Miller, missionary of the Foreign Society in Wuhu, China, was married to Mr. Spencer P. Gracey, June 9th. Their future home will be in Wuhu.

E. W. Pease, missionary of the Foreign Society in Norway, will return to America with his family in the near future. He will be at the Centennial Convention.

F. E. Meigs, president of Drake College, Nankin, China, has just reached America, with his wife, and will be at the Centennial Convention. The First Church at St. Joseph, Missouri, supports President Meigs as their Living-link.

Dr. C. L. Pickett, missionary of the Foreign Society at Lacag, Philippine Islands, reports 869 medical treatments during the month of May, and thirty-one converts. He married five couples during the month. His total receipts for medical services for the month amounted to \$198.56.

Miss Bertha Clawson has just returned from Japan. The church at Angola, Indiana, gave her a great re-

ception. This church supports her on the field. She will be at the Centennial Convention. She has charge of the girls' college at Tokyo, Japan, and is very enthusiastic in the work.

The news comes of a sad accident at Damoh, India. Two of our boys in the orphanage were accidentally drowned in the river near by. Their names were Chhablal and Ghasita. Mr. Benlehr, the missionary, was near by, but he could do nothing. They were both Christians and were to be married in the near future.

Miss Muriel Molland, who recently graduated from Wm. Woods College, Fulton, Missouri, has been duly appointed a missionary to China. It will be remembered that she is the daughter of Mrs. Lily W. Molland, Nankin, China. She returns to give her life to that land. She will sail from San Francisco on the "S. S. China," September 3d. Dr. M. E. Poland and wife will be on the same steamer. They go to Nantung Chow, China.

C. P. Hedges, Bolenge, Africa, says: "I am pleased to say that the gospel preached to these people is saving them. There are many thrilling stories of success. I have seen many published, and I know now how true they are. Our work is advancing faster than we can care for it.

We should have eight more families coming out at once. We need the steamer, too. The only hope of permanent gospel work here is in the education of the people, and we are held back there also. We must have the Bible College to make our work abide. When the Christian people know of our needs, I am sure they will supply them.

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Received in Cash and Pledges from Oregon Brethren.....	\$10,000
From Wichita, Kans., a Presbyterian	1,000
From I. W. Gill, Wichita	1,000
Proposed to Raise at Pittsburg	3,000
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Total	\$15,000
Necessary yet to raise	5,000

What the Missionaries Say.

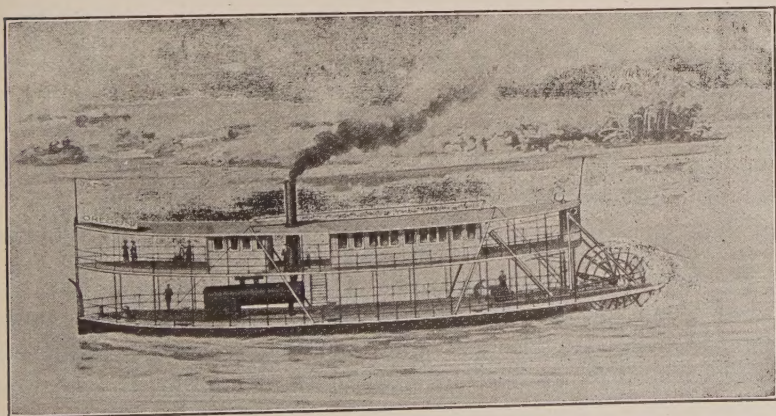
We must have the new steamer. It is an imperative need.—A. F. Hensey, Bolenge, Africa.

Our greatest and most imperative need now is for the mission steamer.—Chas. P. Hedges, Bolenge, Africa.

The mission steamer, if we are to at all meet our Congo obligations, is an absolute necessity. Thousands of villages are within reach of a gospel boat which otherwise could not be reached.—Dr. Royal J. Dye.

O, hurry the steamer! Hurry, hurry, hurry! We must have it soon! The missionaries must not longer risk their lives in dugout boats and wild swamp jungles. The awful heat is impossible to a white man without proper protection. The "Oregon" will be our greatest stroke for the redemption of Africa.—Dr. W. C. Widdowson, Bolenge, Africa.

The mission steamer will make possible the opening of vast regions. It will carry the gospel to thousands of interior villages. It will save the health of the missionaries; save great transport expense; carry the native evangelists to the hidden, waiting tribes; transport supplies to all our stations; and marvelously help us in redeeming the Congo.—Ray Eldred, Bolenge, Africa.



The S. S. "Oregon," for the Upper Congo.

CHRISTIANITY'S ONWARD MARCH.

Turner, the historian, in his "Sacred History of the World," gives these figures as illustrating the growth of Christianity during the centuries:

First century	500,000 adherents
Second century	2,000,000 adherents
Third century	5,000,000 adherents
Fourth century	10,000,000 adherents
Fifth century	15,000,000 adherents
Sixth century	20,000,000 adherents
Seventh century	24,000,000 adherents
Eighth century	30,000,000 adherents
Ninth century	40,000,000 adherents
Tenth century	50,000,000 adherents
Eleventh century	70,000,000 adherents
Twelfth century	80,000,000 adherents
Thirteenth century	75,000,000 adherents
Fourteenth century	80,000,000 adherents
Fifteenth century	100,000,000 adherents
Sixteenth century	125,000,000 adherents
Seventeenth century	155,000,000 adherents
Eighteenth century	200,000,000 adherents

Turner's estimate goes no farther, but we have the figures of a recognized authority, M. Fournier de Flaix, who, as the result of the most elaborate and painstaking inquiry, gives the total estimated number of Christians in the world at the present time at 477,080,158. This leaves the figures for the nineteenth century probably near the 300,000,000 mark. M. de Flaix gives the present status of the world's religions thus:

Hinduism	190,000,000 souls
Buddhism	147,000,000 souls
Confucianism	256,000,000 souls
Shintoism	14,000,000 souls
Judaism	7,186,000 souls
Taoism	43,000,000 souls
Mohammedanism	176,000,000 souls
Polytheism (many gods)	117,681,669 souls
Christianity	477,080,158 souls

The nineteenth century witnessed a greater advance in Christianity than any of its predecessors. It was this century which saw the birth of Foreign Missions and the rapid growth of that great evangelizing movement which is surely destined to take the world for Christ. One century ago there were less than 150 Christian missionaries in heathen lands. In 1895, according to the trustworthy estimate of Dr. Leonard, in his "Hundred Years of Missions," there were 12,000 Christian mission stations in heathen lands, with 11,000 white missionaries and 40,000 native missionary

helpers, making a total force of over 50,000 workers. To-day there are 16,618 white Protestant missionaries in the field and 75,281 native missionary helpers, making a total force aggregating over 90,000 missionary workers. This is the growth of a single century, but it is a most marvelous growth. In that time practically all the heathen lands have thrown open their doors to the gospel.

Christianity dying out? No; it is heathenism, paganism, and infidelity that are dying. The Church of Christ is on the advance all along the line.

Can any one, seeing these things, knowing these facts, and realizing the tremendous truth that a divine purpose is behind and underneath all of these developments, doubt that this triumphal advance will be maintained until the whole world has received the gospel?—*Christian Herald*.

THE CENTENNIAL CELEBRATION—WHAT SHOULD IT MEAN?

The Centennial celebration will draw many thousands to Pittsburg in October. Representatives of the Restoration Movement from all parts of the world will be there. This celebration will be one of the great events in the history of American Christianity; its effects will be felt at the uttermost parts of the earth. At that gathering the victories of the past hundred years will be rehearsed; the leaders in the movement will be honored; God will be praised for his wonderful goodness to the children of men.

But if we stop with worthily celebrating what has been done we shall make a very grave mistake. The forward-bearing of the Centennial is even more important than the backward, important as that is. The victories we celebrate should prepare the way for larger and nobler victories in the time to come. What has been accomplished should be a prophecy of still greater achievements in the future. If the celebration in Pittsburg does not issue in a determination to make the second century of the Restoration Movement more glorious than the first, it will profit the world but little, if at all.

One hundred years ago one man held the principles embodied in the Declaration and Address. He was a stranger in a strange land. He had no money and no influential friends. He was misunderstood and misrepresented. His name was cast out as evil. He said that it was only because of the protection afforded him by the law of the land that his head was left on his shoulders. Those who gathered around him were like the early Christians; they were "the sect everywhere spoken against."

Now those who have accepted these principles are a great host, numbering 1,300,000. There are eleven thousand churches, an educated min-

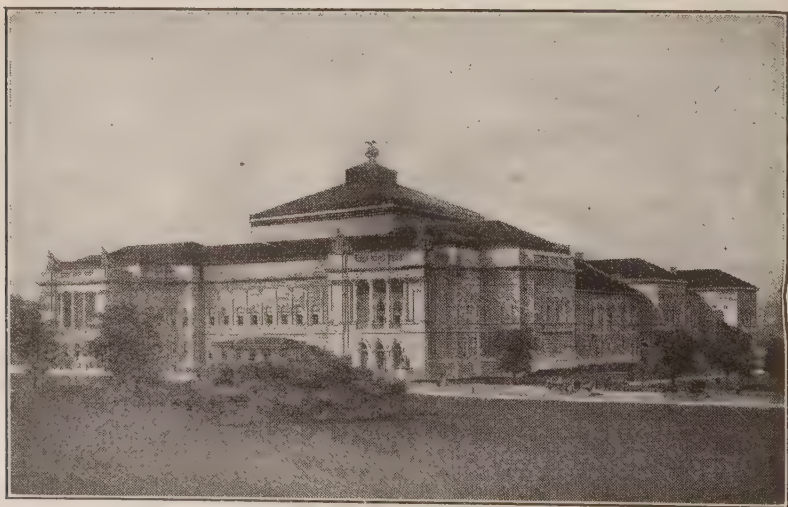
istry, colleges and universities, newspapers, benevolent institutions, missionary societies, money and influence. We have demonstrated our right to live. We have compelled the respect of the religious world. We are well able to do a hundred times as much in the second century of our history as we did in the first.

We shall do this if we have as much loyalty to Christ and as much consecration as the pioneers had. At Pittsburg there should be no boasting and no feeling that everything has been done. On the contrary, there should be such a girding of loins on the part of the Lord's people as will cause the powers of darkness to tremble and such as will give promise of results far beyond anything that the close of the first century has witnessed.

PREPARATION FOR THE CENTENNIAL.

The preparation being made for the Centennial Convention by our brethren in Pittsburg and vicinity is of larger dimensions than most of us suppose.

Buildings have been provided for the seating of more than 30,000 at one time. The arrangements for the great communion service are ideal, nothing even approaching them in our national conventions before. All of these great buildings are close together in one of the handsomest sections of the city. These buildings are within fifteen minutes of the center of Pittsburg, and the transportation facilities are unsurpassed.



Carnegie Music Hall, Pittsburg, Pa.

This is one of the auditoriums for the Centennial Convention. What a great Convention we are to have!

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In addition to all the general campaign literature, there has been sent out for the Convention especially 100,000 single leaf dodgers, 200,000 four-page folders, 500,000 black and gold seals. Now there are being mailed 100,000 copies of a "Prospectus" of the Convention, embracing eighty pages, with seventy-seven illustrations, map of Pittsburg, Centennial Hymn, etc. Printing and postage on this will cost \$4,000.

Arrangements have been made to hang a great bulletin, announcing the Convention, in no less than 65,000 railroad stations throughout the country. Nothing like this before in the preparation of any religious gathering. The programs are now being printed. They alone will involve a cost of between eight and ten thousand dollars. An order for 25,000 has been placed, with arrangement for rush supplemental order when necessary. It will embrace over 200 pages, and is most convenient and unique in design. It is well bound in durable material and will last one hundred years and more. The badge for this great gathering marks a new epoch in the history of convention preparation. They cost \$4,000. The total cost for the preparation of the Convention will be \$24,000 or more.

The Pittsburg daily papers are vying with each other in making the Convention, its history and objects, known to the world.

Without question, it will be the best reported Convention in our history. United States Senator George T. Oliver is a member of the Christian Church, and he owns three of the leading dailies in the city.

The provisions being made for the exhibits of our brotherhood, missionary societies, colleges, publishing houses, etc., are most ample and satisfactory.

The work of preparation is divided up into many different committees, and the whole machinery moves smoothly and efficiently. The headquarters in the Bissell Block are the scene of numerous and strenuous activities; estimates, contracts, printing, filling orders, making pictures and cuts and diagrams, etc. The volume of correspondence is already large and is increasing daily. Our brethren are engaging rooms and hotels, buying programs, tracts, etc. A large number of programs will be sold to those who will not have the opportunity of attending, but it seems that everybody will be there!

W. R. Warren, general secretary and chairman of the committee, and chairman of the Local Centennial Committee, has his hand on every department of the world-wide enterprise. He is clear-headed, resourceful, and, as Ingersoll said of Lincoln, "has the patience of destiny."

Eleven are now on their way from Australia; a large delegation will be present from England; Japan, China, India, and Africa will be well represented.

Of this Convention it may be said at its close:

1. The largest gathering of any one religious body in the history of Christianity.
 2. The greatest number of preachers present of any religious body in any one assembly in the history of the world.
 3. The largest communion service ever known, not excepting the apostolic age.
 4. The largest exhibit by any one religious body ever before seen.
 5. Without boasting, but with a deep sense of humility and of the great obligations involved, we believe it will be the most apostolic gathering and more nearly representing the New Testament ideals than any other gathering since the first century.
 6. The greatest reports in our history and the beginning of a new enlargement in all our work.
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ITEMS OF INTEREST.

There are thirteen Protestant church buildings in the city of Rome.

The Methodist Episcopal Church is this year celebrating its African Diamond Jubilee of missionary work in Africa.

There is a strong movement toward Christian union in Chili. Indeed, this is true in most of the great mission fields of the world.

Some 200 Baptists were recently thrown into prison at Odessa, Russia. Is there yet religious liberty in the land of the Czar, as has been claimed?

Winston Churchill, in his book, "My African Journey," says that Uganda is the only country he has ever visited in which every person of suitable age goes to church every Sunday.

A new Bible seminary building has been erected in the Methodist mission at Manila, P. I. This building was made possible by a gift of \$10,000 by George T. Nicholson, of Ioia, Kan.

The sixth International Convention

of the Student Volunteer Movement will be held at Rochester, New York, December 29, 1909, to January 2, 1910. The attendance will be limited to 3,000.

A World's Prohibition Confederation has been formed in London by delegates from thirty countries. It proposes to unite in one harmonious body the organizations throughout the world that are fighting the liquor traffic.

There are 405,297 temples and shrines in Japan for heathen worship, and only 1,635 churches, chapels, and preaching places for Christian worship; nearly 250 times as many places to worship myriad gods as to worship the living God.

The late Dr. Wm. Ashmore, Baptist missionary to China, purchased a lot in Swatow, China, in 1863, for the Baptist mission. The Board in Boston refused to sanction the purchase. Then Dr. Ashmore paid for the lot himself, and the purchase made him a rich man. Out of the profits he gave \$10,000 to found a Bible seminary in Swatow.

CONTRIBUTED ARTICLES.

TO THE UNKNOWN GOD.

WILLIAM REMFRY HUNT.

Heathen shrines may be altars, where strange fire is offered, and where tradition, legend, and fables flourish, but there is much food for reflection when any man, whether yellow or white, assumes an attitude of worship and bows down to the unknown eternal.



WM. REMFRY HUNT AND FAMILY.

and basic religious structure in their pagan ritual and religious services.

To the thoughtful student of comparative religious science, the rummagings among the ruins of ancient religious altars, and the talks and debates with pagan rabbis and the abbots of hoary temples, there is afforded fine opportunities of research, and should one have a sympathetic approach to these people he can but be

impressed with much of the dignity

AN ANCIENT CITY.

Chu Cheo is a very ancient city. Its geographical situation nestled at the foot of the first range of hills that separates Anhwei from Kiangsu, north of the river Yantze from Nanking. The fact that from earliest times it has been a famous imperial sanatorium has made it a popular rendezvous for the priests of the Buddhistic and Taoistic coteries, who seem to enjoy life in these secluded haunts and mountain fastnesses.

These Asian nations have been feeling after God. The lintels and the door-posts of its climes are stained with the heaven appealing crimson blood of atoning sacrifices. Men have set up altars in the hope of being saved from penal evils by sacrifice. Their incense urns, holy places, shrines, days, priests, temples, time-defying pagodas, ancient pyramids, and the thousand and one affinities in thought and life among the peoples of the East unite them unto ourselves in brotherhood and in hope.

EARLY BELIEF IN ONE GOD.

Altars to the great eternal unknown are erected all over Asia. In Thibet and Central China, on the far-away roads to Mecca, over the cloud-capped Himalayas, and in the isles of the southern cross, in grove, mosque,

synagogue, temple, or by the musical minarets which call to prayer in a million strange sanctuaries—there do we find fragmentary relics and beautifully isolated evidences of the early monotheism which was at one time almost universal in Asia.

As the radiations of the science of language seems to point towards one original speech, so the radiations of history, ethnology, and philology are towards the plains of Siberia as being the site of the parent language and the cradle of the human race. The Chinese came from this region. But what shall we say of the wide divergence now reached and of the crime-haunted and blood-smeared history of paganism? What a colossal lapse from virtue and a tremendous descent to depraved tendencies do these non-Christian religions present! *The nations of heathenism are ruined races.* They are the blight of the fairest gardens of earth. They have cast away the light of heaven and lit up the flickering rushlights of earth, and have set the rich jewels of virtue in obscene frames and incased the golden truths of the divine in the filthy shrines of Bacchus and Jupiter and Venus.

A DEITY OF BOUNDLESS GOODNESS.

These seekers after the real light, the elixir vitæ, the eternal rest, look towards voluntary substitutes, necessary penitence, the payment of the fine imposed for sin, the vicarious atonement of substituted suffering; and this even among their best judicial minds, as witness the wealth of evidences in the scriptures of the Assyrian, Babylonian, Persian, and Chinese records. In the "Kings" (classic scriptures) of Confucius, we are told that the "Deity is of such boundless goodness and justice that He can let no virtue go unrewarded or vice unpunished." It is so with their poems; they speak of Elysian fields for the virtuous and of a Tartarus of penalty for the bad. The priests and the scholars take the strangest liberties of interpretation with these canons, and there are theories of inspiration that almost vie with the keen divisions of Christendom, but which are elastic enough to accommodate the wishes and whims of the most imaginative and the most fearful. Conduct may belie theory, but that is orthodoxy in heathendom! *Its vices are writ so large that it requires almost a microscope to discover the residuum of any virtues that those ruined faiths ever boasted.*

"WHOM THEY IGNORANTLY WORSHIP."

The priests of Chu Cheo show us the scrolls on the door-posts of one of the oldest temples of the Tang dynasty. It speaks of the eternal priesthood of the unknown, incarnate One. The texts cut in rock tell of the approach of the "MOST HIGH GOD," being by way of the cross of

sacrifices and of offerings. The golden tablet, high and lifted up in the most exalted of all the temples of Chu Cheo, is beautifully inscribed, and is covered with curtains to hide from rude and sacrilegious gaze the holy place. *We have won the confidence of the priests. They are searching our Scriptures.* HIM whom they ignorantly worship we are tactfully and lovingly presenting to them in all the glory and beauty of His revelation. Shanghai, China.

THE MISSION OF THE CHURCH.

A. McLEAN.

We are taught to contend earnestly for the faith once for all delivered to the saints. We do that, and rightly so. No church would tolerate any man in the pulpit whose preaching and teaching were not in harmony with the Word of God, and whose life was not above reproach. No church would tolerate any perversion of the ordinances. The time will come when no church will tolerate a minister or a leadership that ignores the missionary days and fails to take the missionary offerings. For the latter is taught as clearly and as fully as the former, and a great deal more so. For every passage that can be advanced relating to baptism ten can be cited that relate to missions. For every reference to the Lord's Supper that can be quoted, fifty can be quoted relating to the evangelization of the world. If the teaching of the Scriptures that relate to missions had been emphasized as some other matters have been emphasized, it could not be said that not more than one-third of the churches and not more than one-fourth of the members give anything at all for this work. Every church and every member of every church would be enrolled as a contributor, and the contributions would be according to the ability that God has given. It is gratifying to know that a better day is coming. The time is not far distant when churches will recognize the ownership and Lordship of Christ as they do not now, and will do immeasurably more than they have ever dreamed of doing for the furtherance and universal triumph of the glorious gospel of the blessed God. The time is coming when rich churches will understand that if they restrict their sympathies and interests to themselves they will become poor and blind and naked and in need of all things: and poor churches will realize that they will become poorer in all the highest things if they refuse to have fellowship with Christ in his efforts to redeem the world. The time is coming when Christian people will know that that is the road that leads to spiritual atrophy and ends in the valley of dry bones.

Not long ago it was my privilege to visit a church that has a great history. That church gives five thousand dollars a year for missions. It supports six missionaries and thirty helpers, and gives to erect buildings

and for other purposes. That church believes that Christ meant what he said when he commanded his disciples to go into all the world and preach the gospel to the whole creation, and makes it its chief business to obey that command. Missions are not considered an outside cause; they have the first place in the thoughts and plans and expenditures of the membership. That church wishes to be and to be known as a missionary church. The building is convenient and commodious, but strikingly plain. No money has been wasted in adornment. The building is not a Greek temple or a magnificent cathedral; it is a workshop. It is a place where the Lord's business is transacted. There is no pipe organ. The carpet is inexpensive. Opera chairs serve as seats. There are several churches in town more impressive from an architectural point of view; there are several that cost two or three times as much: but this one gives more for the extension of the gospel than all the others combined. This church is known and honored in all parts of the world.

Other churches take the opposite course. They set their hearts on having the finest building in the place. Their ambition is to outclass their neighbors. When the building is dedicated there is a heavy debt upon it. The debt is a millstone around the neck of the church; it is a lion in its path. Until the debt is paid little or nothing can be given for missions. Members urge the shameful excuse that they must be just before they can be generous; as if the cause of Christ had not the earliest and strongest claim upon them; as if that divine claim should not be met before a sacrifice was made to the pride and vanity of the membership. As soon as the debt is paid, a pipe organ must be provided. Until that is paid for, the missionary cause must be content with a pittance or with nothing. As soon as the organ is clear of debt, the building must be frescoed again, and new and costly carpets must be laid. Then music of a more elaborate character must be secured; expensive singers must be engaged. The church proceeds on the assumption that the local work is the supreme thing and must be attended to first, and that the evangelization of the world is a matter of small consequence and one that can wait for convenient seasons.

Which course is most pleasing to Christ? Which honors him most? Which accords best with the teaching of the New Testament? To ask these questions is to answer them. A church needs and should have a suitable building for its worship and work. But while half the race is without the gospel, it would seem that simplicity should be the order of the day, that more money may be available for the support of the missionary enterprise. Surely, if a church spends thirty thousand for a building for itself, and gives twenty-five dollars or less for missions, and pays twenty-five hundred dollars for an organ and gives five dollars or less for missions, it has not adopted the course that is most pleasing to the Lord.

Nor is this course one that secures the respect of men of the world. When they see the church trying, by means of music and eloquence and artistic and æsthetic accessories, to attract and hold the fashionable and wealthy, they despise it in their hearts. Let the church stand for the simplicity of Christ; let it exert itself to the limit of sacrifice to give the gospel to the unevangelized portions of the earth; and these will honor it and contribute generously and joyously to its support. The history of the church Dr. Gordon ministered to in Boston, and the one Dr. Bradt ministered to in Wichita, and the history of the church in Angola demonstrate this. When the church most honors Christ she will compel the respect of the world and she will do most to build herself up on her most holy faith.

The church exists to assist Christ in accomplishing his gracious purpose. In order to do that it is not necessary to have the finest building in the city; it is not necessary to have a grand organ. It is far more profitable to support a missionary or two. That will do more to attract the public and to build up the church in membership and in holiness and in influence than anything that can be done to minister to the lust of the flesh, the lust of the eye, and the pride of life. In many churches the emphasis is put in the wrong place. That which should be first of all and greatest of all, is last of all and least of all. For this cause many churches are weak and sickly and some are dead. They misapprehended the purpose and plan of Christ, and because they did they missed the path that leads to abundant life.

The church is not to lavish her thought and her substance upon herself. She is not to study ornamentation and elegance and magnificence. She can well afford to leave that to the club and the saloon. Her mission is a higher one. Her work in the world is to help save those for whom Christ died. Her business is to publish the truth far and near, so that the prophecy may be speedily and gloriously fulfilled, "They shall see to whom no tidings of him came, and they that have not heard shall understand." By doing this the church will please and honor her Lord, and will bring down upon herself such a blessing that there will not be room to receive it.

Cincinnati, Ohio.

EVERY PREACHER HIS TIMOTHY.

F. C. BUCK,

Missionary Foreign Christian Missionary Society.

"Every preacher to his Timothy" is one of our Centennial aims.

At a recent evangelistic meeting held in our city, many decided to become Christians and come for instruction. Among those who came was

a former student of our city schools, who had left his teaching work out of the city a while that he might receive treatment in our hospital. While at the hospital he was told of Jesus, and, during the service, decided for Christ. In a few days he returned to his work at Liang Yuen, where we are just now seeking to begin a church, having rented a building and pledged the money to support an evangelist.

Last Sunday there came a letter from Mr. Wang, much to our delight, because it only serves as an added testimony that he has been really moved. As I took up my pen to answer him, it occurred to me how really serious is the rearing up of Timothies, and further that this looked to me like the first real promise in the work I most want to do, viz., the training of a little group of men who can go out and do many times more and better work than the "foreigner" can. The letter is given below, that the reader may, if he choose, better understand mission work and its relationships and rewards. It does not take much imagination to see that the great apostle constantly received scores of such letters from individuals and churches, hence the more literal the statement that there rested on him "the care of all the churches." May we, too, have the grace and power to cultivate Timothies!

Lu Chow fu, China.

"Liang Yieng, May 19, 1909.

"Dear Mr. Buck:

"It has been a long time since I last saw you in your home. I think of you very often, but I have no time to see you now. I will not go to Lu Chow fu and see you again till boat or moon festival.

"I spend one hour or more than one in studying Old and New Testament and religious tracts daily morning, but I can not understand perfectly well, and therefore I write a Chinese letter to Doctor Liu and ask him several questions. If he dislikes to answer them for me, may I trouble you to do it instead of him when you come to Liang Yuen? I hope you are very well and hope, too, that you ask God to influence any person to be a Christian.

"Some Chinese who know the Christianity is better than Confucianism and others, but they do not worship of God for they are tempted by Satan or prevented by their family and friends. How do you make them to repent their faults?

"I have not time write Mr. Li, Mr. Brown, and Mr. Djang a letter. Please remember me kindly to them. I expect that you will soon write to me.

Very truly,

"Arthur Wang."

POLITICAL VALUES OF THE MISSIONARY.*

HENRY WILLIAM RANKIN.

The work of Christian missions will not cease until the law and gospel of Christianity have been set before every tribe and community of men on the face of the earth. The Christian Church, by its origin, genius, and sanction, is irrevocably committed to this enterprise, which to-day is carried forward as never before by the Greek and Roman and Protestant divisions of that church. Each division has methods, merits, and mistakes that are all its own; all open to honest criticism and amendment. But the results are invariably best in proportion as the Christianity exemplified and preached approaches most near to the original New Testament type. In this proportion new life and vigor are communicated to every people who receive Christianity on its own terms.

Many scornful things and foolish predictions are uttered regarding the mission enterprise by persons grossly ignorant of its history and ignorant of all but superficial aspects of the long history of Christianity. By many persons it was readily believed that the principal victims of the great Chinese uprising must have been the principal cause of provocation. At least it was thought the missionaries in China perhaps would learn that they were not wanted by the Chinese there, were only impediments of trade, were inexcusable disturbers of the peace, and were in everybody's way. No particular favor need be shown them from their own governments, and no special protection sought from the Government of China. Trade, at any cost to China or the West, must be protected and advanced; and all the control of it possible vested in foreign hands. But missionaries would do well to keep exceedingly quiet, or else to get out of the way.

Through the Sepoy Rebellion, as well as the Boxer Revolt, a terrible loss to missions was incurred; but the missionary societies only doubled their efforts; and Lord Lawrence said that they did more for India than all the civilians and the military together had done. Never before were missions in India so prosperous as in the period which that dreadful crisis introduced, beginning about 1860:

Exactly so again has it been in China. Never in that Empire have the fruits of missions multiplied so fast; never was the welcome extended by the people to the missionary so pronounced; never were the Chinese so eager to learn what he would teach, as since the fateful year of 1900. The trouble is not ended, and it may continue until the reorganization of China is attained. But at last new convictions are taking a deep hold on the whole nation and the imperial court. Never were the prospects of an autonomous New China so good as now, provided that country be left

* In the *American Journal of Sociology*.

free for ten or fifteen years to follow the example and inspiration of Japan. Nor need any man doubt the issue even if bloody revolution intervene. No other nation on the rolls of time has survived revolution so often or so well as China, with so little impairment of her unity and strength. Twenty-four successive dynasties, and more or less revolution between all, yet the same old China still, with inexhaustible vitality; her fundamental integrity as a nation, and as an autonomous state, essentially unchanged from the days of Abraham and Hammurabi until now. All of her ancient contemporary states have passed away, or had their historical continuity far more broken than her own. Such a diminished exception may be found in Persia, and perhaps in the primeval kingdom of Ethiopia to whose traditions Abyssinia is heir. Ancient India never knew racial nor political unity after the Aryan invasions first began. She never was one nation nor one state. Japan is but a parvenu to China, and Korea but a child; while to China only was it given in her sole career as an organized state to span the whole career of all the nations through four thousand years at least.

China is a loaded dice, which, shake it how you will, turns up the largest number every time; and, with all her shortcomings, that which really makes her weight her specific moral gravity. Be the faults of China what they may, and admitting the decadence of her early virtues, the Chinese people never sank so low as any one of the fallen nations of antiquity, nor so low as any other pagan or Mohammedan nation still extant. The Chinese people as a whole retains to-day a better moral standard, a better moral quality, and a better sociological ideal than can anywhere be found outside the Bible, and apart from those people who best have reflected its teaching.

China, reorganized after the analogy of Japan, must inevitably recover all that she has lost, and more, as first among the nations of the East, and the equal of any Power in the world. The incredulity with which men have regarded the possibility of such a change is the issue of their ignorance or of their fears. It is identical with that encountered by Japan but a little while ago, and shown even to this day in the blank amazement of Europe at her recent deeds. But the reasons for expecting such a reorganization of China are stronger than they ever were for Old Japan, and lie in the parallel history of the two countries; where also may be plainly seen the reasons for China's long delay. That parallel history has been almost ignored when the prospects of those countries have been mooted; or else the comparison has been limited to recent decades, when it should be made to cover centuries. But when that portentous change arrives China will dictate her own terms to all nations regarding her own affairs, and the time for those nations to repent of injustice is now. That her terms may not become a menace to all nations there is nothing more need-

ful to the universal good than that her new ideals shall be such as the Protestant missionary imparts.

But whatever the agency and aims of men may be in the world-wide movements of time, no Christian missionary can be found, Greek, Roman, or Protestant, to-day who would not hold with Jean Paul Richter, that it is "Jesus Christ who has lifted the gates of empire, and turned the course of history into other channels." And whatever changes or distresses among nations lie between this present evil age and that glorious one to come, there is no true missionary who is not sustained, whatever toil or trial or martyrdom his lot, by the assured conviction and blessed hope that the God of Heaven will yet set up a kingdom in this world which shall never be destroyed nor left to other people (Dan. 2:44); that all the kingdoms of this world shall yet certainly become the kingdom of our Lord and of his Christ, who shall reign for ever and ever (Rev. 11:15).

The true missionary is the best uniting bond between the Occident and the Orient only because he is, first of all, the best between the earth and heaven. Of a true social order, as he believes, the sole foundation is Christianity, which must underlie everything else. That Christianity is best which is nearest like its own original, and those politics are best which spring from the best religion.

It suits the pleasure of this hasty and superficial day to speak well of morals, and lightly of religion. Good morals, it is said, make all the religion that men need, and Christian morals are good when you can find them. Very well; so be it. Religion itself is morals, if nothing more; but it is morals on the cosmic plane, including, inspiring, and controlling mundane morals, as the greater the less, by right and power of eminent domain. The Christian religion assumes moral relations between man and his Maker, which, when they are normal, render normal the relations between man and man. Christian morals at their best are the best known to human experience, or to human ideals. But Christian morals, and the politics that go with them, never did and never can prevail in the absence of the Christian religion. These things are, in the social domain, a part of cosmic law; and hence the sociological value that belongs to the gospel of Christ.

The missionary at his best is always a statesman, who takes a high and cosmic view of the duty and destiny of nations; nor is there any other man to whom the solidarity and brotherhood of the human race are less a pleasing abstraction, and more an imperative fact. Well said John Milton, the lord protector of England's secretary of state: "There are no politics like those which the Scriptures teach."

THE SIGNIFICANCE OF THE ONWARD MARCH OF THE GOSPEL.

DR. C. H. PARKHURST.

There is no argument for the divineness of Christianity like a steady, irresistible, onward march of Christianity. And it has been so from the first. There is not an obstruction conceivable by man or devil that has not been flung down against the river of life to dam its flow. And still its currents of cleansing and irrigation are diffusing themselves throughout the total area of our globe, never so rapidly as now; and hardly a month goes by but some new language or dialect is made to human minds the vehicle of the blessed story.

With what wonderful persuasion of divineness would all this work upon our minds, and upon every mind, if we, standing at some distant planetary outlook, could thence have watched the gradual widening and lengthening of the band of Gospel light from the old Jerusalem days forward, creeping steadily higher along all its coasts, beating against one grim headland after another of enmity and vice, islanding the higher and higher hills and then submerging them; sending forth friths that prolonged the deepening waters out among cruel and pagan wastes; every new century, and almost every new year, testifying by its expanding coastline to the absolute inexhaustibleness of its fountain of supply. It is the same thing over again, a sepulcher entombing a waking divine Lord, and it was not possible that he should be holden of it; antagonism compacted to granitic hardness, sin rolled as a stone against the door of the sepulcher and sealed with malignity and cruelty: cunning posted as a watch upon it. But the night is going by, it is a divine presence that is straining at the grave clothes and struggling out from entombment, and every new tribe that has the Gospel brought to it, every new island out in mid-ocean that is vocal to-day with Easter praises, every new dialect that in April spells out "Resurrection" to the wondering eye of the untaught pagan, is one more bond burst from the nail-pierced hands and one more blow with which the rising Lord of life strikes the grim casing of his tomb and shatters himself a pathway out into the light and splendor of the great world's Easter.

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

CHINA.

Mrs. Djou, Our Biblewoman.

Miss Alma Favors.

Mrs. Djou was born in the country fifteen miles from Lu Chow Fu, and is from a wealthy official family, well known throughout this region. Her grandfather was a Shanghai Dao Tai, and her father an official in the Shanghai yamen. Her mother is a Manchu. Her father-in-law was a general in the army, her husband a wealthy official. Her rank gives her entrance into many of the best homes of the city: owing to her wide acquaintance, the story of her life is well known, and has great influence among the women of the city.

Married at the age of eighteen, she lived for a time in the home of her mother-in-law, but because of the quarrels among the many wives in that home, her husband would not allow her to remain there. He took her with him to Han Chow, where he had charge of a pawnshop, an honorable business in China, and one conducted only by the wealthy. They were very happy together for five years. In this time a girl and two boys were born to them. About three weeks after the birth of their youngest child, tuberculosis claimed the father, leaving Mrs. Djou a widow at the age of twenty-four. Then commenced the sad journey of the daughter-in-law, with her husband's body and the little children, back to the home of her mother-in-law. She was not kindly received, and this was the beginning of two years of awful persecution. As is usual in China, the

widow was blamed for the death of the husband. Her husband's people did all in their power to cause her to commit suicide, even to the extent of telling her there was plenty of opium in the house. Living in the country twenty miles from the city, and not being allowed to leave the home, she was unable to receive any help from her mother's people, not being able to get word to them of her cruel treatment.

The more she was persecuted, the more she sought help and comfort from the idols, throwing her heart and soul into Buddhism. She became a vegetarian, and began to prepare for the priesthood. Just as she was about to have her head shaved, one of her husband's aunts, who was also a vegetarian, intervened, persuading her not to cut off all connection with her relatives and the world in that manner. This aunt, also, to a very great extent, stopped the persecution in the home.

At the close of these two years her baby boy became ill. She naturally became very anxious about him. With heart and soul she sought help from the idols. Assisted by several days, day and night for three days she bowed before them, chanting prayers and burning incense, imploring life for her son. He died, and her faith in the idols was completely shattered. She drooped in the home, hopeless, lifeless, yielding to the darkness that surrounded her. Her people, not understanding her, thought she had gone into quick consumption and did not expect her to live. Her mother, hearing of this, went out and brought her into her home in the city

for a few months, trying to arouse her from her apathy by interesting her in other things.

One day one of her neighbors asked her to go with her to the chapel to see the foreigners. She answered that she knew nothing about a chapel, and was afraid to go near the foreigners. "If you go even once to see them they make you take a pill which acts like a charm, and after that you can't stay away. You may forget the great worship day, but the pill you have taken makes you remember, and go in spite of yourself." No, she was afraid, and would not go. But her neighbor finally overcame her fears, by persuading her that this was all false, that instead, the foreigners were very funny and interesting people, that to see them worship was as good as seeing a circus, and that a great many of the townspeople went to hear them. So she came with her neighbors. Mrs. Titus was then preaching in a little Chinese house in front of her compound. Out of Mrs. Titus's sermon Mrs. Djou understood only three expressions, but they were sufficient for her need. "The Heavenly Official is God the true Spirit." "God's Son, Jesus, is our Savior." "If we worship idols we sin against the true God." These sunk deeply into her heart. She began to wonder if, after all, it was not the true God who took her little boy from her because she worshiped the idols and asked them to save him. The word "Savior" puzzled her. The thought was new to her, and she did not understand its meaning until after her third visit to the chapel. Then the sweet truth dawned upon her. She believed and accepted Christ as her personal Savior, and in so doing found the rest she had been seeking so long. Before her visit closed, her mother noticed her interest in the foreign religion. She became alarmed, and

asked her if the foreigners had given her some of those pills. From this time on she bitterly opposed the daughter in anything that pertained to Christianity. At the close of her visit, she returned to the home of her mother-in-law and asked permission of the elders of the tribal village to return to the city and learn weaving. They tried to dissuade her, but finally gave permission. While living at the weaving establishment, she continued to attend the church services, eagerly seeking the truth. This was easier for her than for most Chinese women, because father and husband had taught her to read. As her knowledge deepened, her life began to change. First she broke her vegetarian vows. Next gambling and card-playing were given up. Then the opium habit, to which she had been a slave for thirteen years, was broken. How? Trusting in God's strength alone. She says: "I knew life and death were in His hands, and if He wanted me to die, nothing could save me. If He wanted me to live I could not die." Following this went cigarette smoking, drinking, cursing, and quarreling. The fight against sin still continues, but now against the more subtle evils. "Love your enemies" is the ideal toward which she is now struggling.

As the Chinese have no weeks on their calendars, she had some difficulty keeping track of Sunday. She solved this problem by marking every day, and when she had seven marks, she knew it was Sunday, and came to church.

She was baptized at the age of thirty-one, two years after first hearing the gospel. During these two years her mother continued to make her life miserable by persecution. She was baptized while her mother was away from home. The first Sunday after her mother's return, she



Bible Institute, Nankin, China.—Organized by A. E. Corry, Missionary Foreign Christian Missionary Society. There were present 100 preachers. A. E. Corry is recognized by the missionary community as one of the leading organizers and teachers of the churches in China.

threatened to come to the chapel and curse the church and foreigners. She would have done so, but Mrs. Djou asked the neighbors to keep her at home, which they did.

The following year she was sent to the Methodist Woman's Bible-school in Nankin, as our own mission has no training school for women. There she remained for two years, her tuition being paid by the C. W. B. M. of Fresno, Cal. At the beginning of her second year in school she was disowned by her family. This was their last resort in trying to compel her to give up her faith in Christ.

Mrs. Djou ignored the fact that she was disowned, continuing to write to her mother with more love and tenderness than ever. After her return to the work here she continued her loving devotion, until at last her mother began to wonder about the change in the daughter and to question her about it. She is now an outspoken inquirer, has lately broken an opium habit of about twenty years' standing, and will be baptized next month, won by her daughter's life.

Mrs. Djou's difficulties are not all solved. She is afraid to go near her husband's people because they have legal power over her, and she does not know what they might attempt to do. They refuse to give her her share in her husband's property, ignoring her letters, and keeping back money due her; all because they have heard of her faith in Christ.

Mrs. Djou is now thirty-four years old. She is educating her boy and girl in our mission schools in Nankin. She is an able, enthusiastic worker. In the work among the women she has shown great tact, especially in preaching in the homes. The women all respect her, and her own testimony is counting much for the cause of Christ. The rich and poor are both alike to her; all are God's children,

and all need the gospel. Much of the success of this year's work is due to Mrs. Djou. We trust in the years to come she may be greatly used by the Master in winning souls for Him.

Missionary Spices from China.

William Remfry Hunt.

Some benevolent donor sent out some dairy supplies. A milking stool was among the articles. But it was something new! The native cow-boy received it with careful instructions, but with evident misgivings. Next morning the milk was late. Something had happened! Breathless, and covered with perspiration, the belated milkman stammered out: "I've tried half the night catchee cow sit on that milk stool, and she no likee; she kick bottom out o' bucket, an' smashee legs of stool, and—" Exit missionary and milkman amid screams of laughter from the breakfast table.

"My cook is really a gem," said one of the more philosophic missionary ladies. "I never need to go into the kitchen." "Well," said her neighbor from one of the schools, "you should peep in once in a while, any way, if only for a warning." Early one morning the faith cure fizzed out. She peeped in. There sat the Celestial cook on a high stool, only half dressed, with his right hand stirring the porridge, his left balancing his cigarette, while deftly placed between his four toes was the four pieces of toast browning most delicately, while he, with all the opiates of ease, was cleverly performing the dual function of warming his toes and serving his day and generation. Something happened.

The dishes on the dinner table were not up to par in cleanliness. The ringing of the bell brought Sing Wang into the august presence. "What for dishee no b'long top side polish." The

cook declared by all the ancestors' virtues that he had used a clean towel. Upon the kitchen table and beside a wash-basin laid the towel used. "Why usee all samme this no clean cloth?" asked the lady. He replied, with all confidence of winning the debate, "Missee, true as heaven, all b'long velly clean; my just now know it clean—just now finish washee my own face all same that nice towel." She capitulated, and read a treatise on the patience of the saints.

AFRICA.

Examples and Methods of Giving at Bolenge.

A. F. Hensey.

Every convert of the native church at Bolenge is thoroughly taught all that the Old and New Testament teach on the grace and duty of giving. A systematic course is given them as they seek more perfectly the "Way of Life."

Tithing is taught as the lowest standard of Christian giving, that below that they dare not fall. As it is hardly necessary to argue the right and logic of tithing, we will not enter into such discussion. Suffice it to say that none can controvert the success of that standard of teaching as evidenced in the giving of the Bolenge church.

Every incentive that can be found in the Bible, every illustration of blessing coming from real giving to the Lord a proper share of our income as stewards, every command, direct or indirect, every penalty mentioned for not giving the Lord his share, every curse pronounced upon improper giving and upon robbing of God in withholding his rightful recognition as a Partner in our lives, every commendation given the faithful stewardship is catalogued and taught as a part of their very Christianity. The church at

Bolenge understands that giving is as much a "grace" of the Christian as is brotherly love and prayer and charity, and as such must be maintained. He thinks of nothing else but conscientiously consecrating to his Savior and Master a proper proportion of his entire income, no matter from what source it may come. A gift is shared even as one would share a blessing with a friend. There is no thought of duty in the sense of an onerous burden, but only because they feel that it is the only proper way and relationship to their Father. It is true that in the old life of the village they were taxed by their elders and chiefs and are somewhat used to a recognition of a higher authority. But the men who were of the old native aristocracy, who are chiefs in their own right, are as faithful, if not more so, in their offerings and tithes than the others. They have given some of the largest gifts; besides, when they became Christians they gave up all of their wealth of wives and slaves, becoming absolutely poor, and even fools, for the sake of that gospel and Lord they had learned to love.

The method of giving is something after this fashion: Immediately upon their coming into possession of anything as a salary, as a "find," as a gift, as the fruit of the hunt or fishing, or sell anything from their gardens, they never think of anything else but setting aside the Lord's share and always bring it up to the missionary in charge at the time and deposit it in the tithing box. They themselves have requested this because, they say, "We might forget" and use it on our own desires or pleasures, and that would not be right, so lest it be mislaid or stolen or misapplied, they bring it at once, and it is recorded on the books. But no one knows save they themselves and the missionary what any one gives. The proportion of the

income given is (to us who know what it means) many times a wonderful thing indeed. Rarely do they confine themselves to the strict tithe. I believe we say that the majority give much more than the tithe. The joy of giving has possessed them and they give sometimes as much as half. Intole, the evangelist deacon, frequently halves his income, sharing share and share alike with his Lord whom he has learned to love and serves faithfully. He supports his own Living-link, besides spending much time himself preaching the wonderful gospel story to his fellows. He is an expert carpenter, mission-trained, and has a fair income. But his greatest joy is in preaching the "Word" of Life.

Mark Njoji, the native evangelist whom Dr. and Mrs. Dye brought home with them, when about to leave, went fishing in order to catch some fish to leave his faithful little wife some spending money, as he said; he came back in the course of the day and presented a large fish (very valuable), saying, "Here is my offering." "Why," said the missionary, "you don't mean to say that you have caught ten already, do you?" (Referring, of course, to the tithe.) "No, I brought my first one, for fear I might not catch ten." Brethren, these things thrill us. We wish that you, too, might get that same love and joy out of giving as these dusky children of His in the heart of the "Dark Continent." Ekota Bitoko, one of the old grandmothers of the Bolenge church, came up one day shortly after her baptism and, motioning the missionary down behind the cook-house, presented a package of brass rods. The missionary, upon investigation, found a hundred brass rods (the equivalent to us of ten dollars) and, remarking upon the largeness of the offering, asked her if she had had a thousand-rod transaction (referring to the tithe). "No," she

said, "I did not have a thousand rods. These are my savings. I brought them up because my joy is so great in the gospel I wanted to give my Lord something." Verily a "widow's mite." On one occasion during hard times, when it seemed as though it would be necessary to curtail the work and retrench in the evangelistic work, refusing the gospel to some of the farther villages who had asked for it, the church declared that they must not do it, and with an heroic effort of giving, many selling valued treasures and parting with ornamentations and dividing of their very salaries, giving the Lord half, the church raised in one week enough to send all the evangelists back and five new ones, that still farther regions beyond might know the Savior they loved so well. Do you wonder that when these very evangelists came back, after their two months' itinerary preaching, that unprecedented crowds followed them in to Bolenge to hear and see for themselves more of that gospel?

A woman goes to the forest garden and returns, after her morning's work, with a basket of food-stuffs on her back, producing ten brass "rods" in the open; none of them would think of such a thing as giving the Lord but one brass rod. Ah, no! She has learned a far greater joy than the hoarder of wealth can ever know. She gave and gives a third or a half of the proceeds of her garden income. Her garden income is the sole means of support of a Christian widow.

Then, over and above the tithes and special offerings, there is a thank-offering taken every Lord's day, after the communion service, Christians only contributing. This thank-offering almost always equals the tithes of the week and frequently exceeds.

No one but the individual worshiper knows the amount given, but at the end of each week, at the regular meeting of the church Saturday night,

there is a report of the sum total of the offerings of the week, but no names are ever mentioned.

All the women of the church of Bolenge are organized into a Woman's Auxiliary and give as their privilege five brass rods per month. The sum

accumulating from these offerings is used for the special charitable work of the Christian women. The gospel has given them all of joy and real chance in life they have, and in their appreciation of it they share this with the poor outcasts who from sickness

A FAMILIAR SCENE IN CUBA.



Photo by Young People's Missionary Movement.

Oxen drawing sugar cane in Cuba. This is a scene near Matanzas, where our mission station is located. The manner of harnessing the oxen to the load is very primitive. Instead of using the ordinary yoke, the oxen pull the load by pushing against the ropes which are bound across their heads just under the horns.

or old age are turned out of the heathen village to starve or die. Food is provided them, care is given them in sickness by these sisters whom the Light of the gospel has touched and transformed. And when death relieves them from their sufferings, they are decently buried and a shroud is provided by these same women. This ministry of mercy of the Christian women at Bolenge has resulted in the winning of several women to the acknowledgment of that same Savior as theirs. This offering of the Christian women of five rods per month is over and above their regular tithes and thank-offerings, which of course they maintain as members of the church. Every woman of the church is a member of this auxiliary and takes her turn in serving as a deaconess.

Christmas day is observed as a Christian festival, and instead of giving presents to each other, they bring at the close of the day's special services a "Birthday" offering to their Lord in memory of his birth and what it means to them. One year the offerings amounted to about 5,000 brass rods, but last year they gave over 7,000 brass rods. In this remarkable thank-offering their joy was so great that they brought extra coats, looking glasses, leather belts, chickens, and, in fact, nothing of personal possession was too precious to give to their Lord's birthday offering. That was a great day. There was great rejoicing at its close. The measure of their love was even too small to hold the overflow of their hearts. Brethren—and only a few months ago some of them were loathsome, dirty, wild cannibals, but now transformed into sons of God and joint heirs in Christ. What a difference the gospel has made and is making!

The currency in common circulation at Bolenge is not money such as we use, but brass wire. The natives are very fond of ornamentation, especially

brass bracelets and anklets and collars. These are smelted and cast out of the brass wire which is used as currency, thus giving the brass wire value. As gold is our standard of currency and is our finest ornament, so theirs is brass. They have no brass wire nor means of getting it save as we whites of the country import it. We, therefore, are the wholesale importers of brass wire currency. It is really a barter goods, but assumes the position of currency because of its stability and the demand for it. We import it in coils weighing seventy-five pounds, and we cut these coils into short wires, at Bolenge, eleven inches long (other places, 8, 15, 24, and 36 inches are the lengths). These lengths of wire cost us on the average about one cent each, but they mean in relative value to the native approximately what ten cents would mean to us. So you see that the offering of last Christmas from a church of 360 members of over 7,000 brass rods as a thank-offering, over and above all the other offerings of the year, meant a great deal. The total offering of over 60,000 brass rods for the propagation of the gospel outside of Bolenge itself meant what the giving of \$6,000 by a church of (at the end of the year) 560 members would mean here at home for the cause of foreign and home missions. Besides this, the Bolenge church takes care of its own expenses and provides the lights for its nightly gospel services, pays janitor, and carries on many works of benevolence, such as the building of hospitals and refuge homes for the sleeping-sickness outcast and other neglected and starving refugees. These have learned that there is always an asylum for them there, no matter what their social position may be or how sick and despised. They are always sure of food, attention, and a decent burial under the ministry of the message of wonderful love.

During a conference of missionaries,

not long ago, the question was asked our missionaries, "How do you get your native church to give so much?" The above was practically the answer. "But," said the other missionaries, "how much do you give? Do you not give a large proportion of this?" "In the first place, you all know that no one of our missionaries has an independent income," they answered them, not impertinently; "you could not expect us to teach the natives to give and not give ourselves. If we taught them to pray and never prayed ourselves, how long would they believe in the efficacy of prayer?" It is the custom of many of our missionaries to tithe their allowances received for their support at home in the homeland of America as their fellowship in the general work of all the churches. But there on the field, whatever of income or profit may accrue to them in their exchange with the people in the buying of their food-stuffs or the sale of any personal article they may wish to dispose of is always tithed, as they expect the native church to do. Then, as do the rest of the native church, they bring their thank-offerings to lay on the table after the communion service. No one knows really what this offering is any more than they know what every other member of the church gives. They only see their teacher doing the same as they.

Brethren, there is a fellowship and a joy that the Bolenge church has that many of you have not.

JAPAN.

Children's Day in Akita, Japan.

At 1.30 P. M., Sunday, June 13th, the children of the Bible schools of Akita met for their Children's Day exercises. The children of America need not think they have a corner on such days, for the little folks of the

East are following closely after them. Never did children take more interest than did these, or try harder to make an occasion a success. There were about a hundred and eighty present from four schools, and never did brighter faces or happier hearts come together.

Suto San, the minister, presided, and, after a song by the whole school, he had them bow their heads while he offered prayer. Then Saito San, the Bible woman, told the children about the origin and the spirit of the day. As the children at home can tell the story best, so these all were eloquent preachers. Children of all ages, from the little boy who bobs up suddenly and makes his bow and is through and gone to the young Christian of sixteen, who bore witness to the meaning of Christ to him. And so they followed each other with dialogues and songs and speeches. Five little ones of four or five years came marching in singing, "This is the way we go to Church." Then they extended their little hands showing how the song book is held, bowed their heads in prayer, and brushed away a tear that falls when the minister says something that touches their heart. They are very fond of songs that appeal to children everywhere, and so they sang with vigor, "There is sunshine in my soul." Two little girls sang in English, "Jesus wants me for a sunbeam," in a way that would compare well with English-speaking children. That song especially carried us back to such occasions at home.

One of the best things was by two boys and two girls in costumes. The girls represented India and America and the boys China and Japan. The little Indian girl said she came from the land of Buddha, but that she had heard of the true God and wanted that all the world should know. The little Chinese lad, with his queue, said that he was from the land of Confucius,

but had heard of the Christ and wished that all should know. The little American girl said that hers was a land that loved the Christ and was not willing that any should be ignorant of him. The little Japanese lad had on the school dress of a boy and said that formerly his was the land of

Shinto and the fox worship, but they, too, had heard the good news and were ready with all their means to tell of the true God. This was a fine introduction to the best part of the program—the offering. Every child seemed to have a part. They marched to the front and dropped in their pen-

PRAYER PLASTER IN JAPAN.



Photo by Young People's Missionary Movement.

The above is a familiar sight in Japan. The image is that of Buddha. The little pieces of paper which cover the front of the idol are prayers. They have been written and pasted on the image by the worshipers. They think thus the attention of Buddha may be attracted to them.

nies and half-pennies in a way that spoke well for the future support of the church. The offering was four yen and thirty-three sen. At the time of the Buffalo Convention the offering from the Akita children was there and each sen (half-penny) and each go-rin (quarter-penny) was sold for ten cents. In some way this offering may reach the Centennial and be disposed of finally in a similar way. Miss Asbury, who has charge of the Bible school work, was responsible for the success of this Children's Day. The children love her because she loves them and has given herself to them completely.

INDIA.

Hatta.

Mrs. P. A. Sherman.

We have been in Hatta just two months to-day. The hot season is now at its height, but Hatta, because of its altitude, is much cooler than our other stations. However, our bungalow is closed about nine in the morning to keep the hot air out, and we are "shut-ins" until five in the evening. But the time is full with our language study and in planning work. In April, Kanhai, with his family, came to us from Damoh as evangelist and helper. He is an earnest, spiritually minded man, and his heart seems to be in the work. This month Bharos and wife came from Damoh as helpers. Bharos is a Bible College graduate of last year, and a bright young man. He has a bright wife, who will help in zenana work. A Bible College student and his wife came this month to spend the vacation with us. He helps in Sunday-school work and bazaar preaching. Their coming increased our little band of Christians from eight to ten people. Shortly after we came here a man came to

the bungalow bringing his three motherless children, whom he wished to give to the mission. There was a boy about eight years, a girl about six, and a year-old baby boy. The poor little things were naked, dirty, and half-starved. The man finally decided to keep the eldest boy and gave us the girl and baby. Having washed and fed them we made arrangements to have them taken to Damoh. But before they were off the man returned, saying he wished to keep them a few days longer and would then bring them to us again. When asked if she wished to go with her father, the little girl answered "No" most emphatically. We explained to the man that all arrangements had been made for taking them away, and he must give them at once or keep them. At this he left and we have not heard of him since. The little girl is now in the Bilaspur Orphanage, and the baby found a mother in one of the Damoh Christian women who had recently lost her child.

We are slowly making a start in the work here. Mr. Sherman has a good-sized Sunday-school organized in the village. He also attends bazaar, preaching with the helpers, and hopes soon to be able to take active part in this work. One of the women and I have made a beginning in Zenana work. We believe this work will grow rapidly. Several women have even come to the bungalow and asked when we would come to sing and read to them.

Many sick people come to us and we help them as much as we can with our limited knowledge of medicine. There is a splendid opening for a medical missionary here, and we hope the way may be opened for one to come. We like our new home very much and the people with whom we are to work. We are keeping in the best of health, for which we are very

thankful. We believe there is great opportunity for work here, and hope and pray we may acquire a good use of the language and be able to do much toward bringing the Christlife to these people.

With Lance and Lantern.

Geo. E. Miller, M. D.

Mr. Saum and I loaded up our magic lantern, medicine chest, and cornet, together with a few raw potatoes and a loaf of bread, and went out into Hindoria, a town about ten miles from Damoh. Our two leading evangelists had gone there in the morning and announced to the people that we were coming with the medicine and a picture machine.

That evening we set up our lantern in the front yard of the owner of the town, who is a young and progressive Hindu, and a reader of all the latest tracts. While Mr. Saum was preparing the acetylene gas, I played the cornet and thus attracted a large number of people to the place. We first showed some pictures of different countries and then gave a series on the Life of Christ.

At ten o'clock we ate our dinner and spent most of the night in chasing the village dogs from our camp. They were fond of bread and butter and carried off all we had.

The next morning the sick began to come. We treated seventeen in all. I feel sure that with regular systematic work in this place we could soon have fifty or more patients on each trip. One man had a very bad thumb. At some remote period he had run a thorn into it; this caused suppuration. He applied clabber to the sore. This and the filth that had collected caused him almost to lose his thumb. We cleansed it and bound it up and told him how to care for it. A boy was brought with a suppurated middle ear. A fistula had worked out to a point

behind the ear; flies swarmed about it continually.

That evening we showed the pictures in the native bazaar. Two hundred or more were present. There was considerable confusion, as some insisted on talking. One of the evangelists went among them and urged them to keep still. When he was about to give up in despair, I went out and subdued them to the best of my ability. Most of the noise was made by the women who are ignorant and who find their only pleasure in gossiping and quarreling.

Early the next morning we started for Hatta, where Mr. and Mrs. Sherman live. We traveled over eighteen miles of country road. The jolting we received would cure the worst case of "liver." We halted two or three times and Mr. Saum spoke to the people about God and Christ. Some listened intently. Others wore a "I don't-know-and-don't-care-to-know" expression. That evening we showed our pictures in Hatta. I played a bugle call, "Ring the bells of heaven," and a couple of Christian hymns. This brought the boys together, all eyes and ears. I said, "Boys, go through the village and call the people; I will go with you and play the instrument." We showed a hundred pictures of all kinds. Some were from Japan, some from China, and some from India. Of course we worked in our series on the Life of Christ.

The next night we came home. We traveled forty miles or more on our tour. We preached to five or six hundred people, and treated seventeen who were sick.

My plan is to combine medical and evangelistic work. All next winter I hope to travel and visit the towns and villages regularly. I am sure much good can be done in this way. Heretofore our evangelistic work has suffered because the missionaries have

been tied up in other necessary work. If our brethren at home will stand by us, we will have a man in each station who can give his entire time to evangelistic work. This is absolutely necessary if we would have the best results.

Damoh Report for May.

Geo. E. Miller, M. D.

It pains us to report the death of three of our biggest boys this month—Daniel, Ghasita, and Chabbalal. Daniel died of fever; the other two were drowned. They foolishly tied a chain of thirty or forty pounds weight to their waists and attempted to swim with it. They went down in fifteen feet of water and could not be rescued.

But other boys are coming in to make up for the loss. We are much encouraged by the way in which boys are coming in to us these days. A couple of days ago, as Mr. Benlehr and some of the boys were going along the road, they saw a little boy of probably seven years of age. They asked him where he was going and what he was doing. He seemed to be going nowhere and to have nothing to do. Then they asked him if he had any father or mother. "Who are they?" he replied. He was asked to come into the orphanage, and did so gladly. He has seemed perfectly at home since the first day. He is one of the neatest, sweetest, brightest-faced little boys I have seen anywhere, home or abroad. He is a Raj Gond, the highest class of the Aboriginal tribes of India. We tremble every day for fear that some relative will come along and claim him.

The farm work progresses. Work is being done on a new "talau" (pond). These are necessary for irrigation. A new garden, we may say orchard, is being planted by this new pond. It already contains quite a number of mango, orange, lemon, and

banana trees. The old garden is in good condition, and vegetables are sold from it daily. The fields have been plowed and leveled, and as soon as the rains set in they will be ready for rice sowing.

Mr. Benlehr and the boys have a little sport, mixed with a great deal of vexation, in catching stray cattle, goats, donkeys, etc., and taking them off to the pound. I heard Mr. Benlehr speak of wasting much of valuable time in chasing bob-tailed cattle. The farm needs a good fence all the way around it.

The shop work goes on as usual. The boys take much interest in their work.

Athletics is not neglected. Our boys almost invariably come off victorious in any game they play with the Damoh High School boys. We had a football game last evening. Score, 2 to 0 in our favor. Our boys are developed through four and five hours hard work each day, and the lazy town boys are no match for them.

Preaching is done in the Damoh bazaar each Sunday afternoon. The attention is good. I have attempted to talk on several occasions, and hope to do better as time goes on. Sunday-school, Church, Christian Endeavor, and prayer-meeting are conducted regularly each week.

Dr. McGavran is now in the hills for six weeks' vacation, and Miss Clark, in addition to her zenana work, looks after the woman's hospital.

Miss Griffith has her school work and also does some zenana work. She has been opening up schools in various parts of town, and is thus enabled to reach quite a number of children.

Damoh Notes.

C. S. Benlehr.

The month of July was delightful in Damoh. The boys had vacation from school. They worked on the

farm and planting out trees. They had the pleasure of a few cricket and football matches. They were happy after the games were over. The Sunday-schools have kept up well. A Junior Christian Endeavor has been organized and it has over fifty boys. Dr. Miller took his second year's examination in Hindi. Miss Clarke and Miss Griffith continued their regular work, except some of the school work which Miss Griffith conducts. All the other missionaries were in London. They did not have half as good a time as we had in Damoh. There has not been any serious sickness in the mission or among the Christians of our community to detract from the pleasure of an early harvest and a mild hot season. The maximum temperature was not more than 110° perhaps, and only 105° in the mission workshop office. The sowing of rice has been the main item during the latter half of the month on the farm.

Hatta Notes.

P. A. Sherman.

Our Sunday-school is making fine progress. We began with fifteen, and

last Sunday we had forty-five. The number varies, owing to the fact that many heathen holidays fall on Sunday.

Our language study goes on steadily day by day. Just now I feel that I could make better progress were I to study biology, for our house is overrun with "varmint" of every description. At the beginning of the rains they are driven from their holes in the ground, and then they seek shelter in our houses. I killed several scorpions in our bathroom one night.

We enjoyed a short visit from Miss Clarke and Miss Griffith, of Damoh, last week. Theirs were the first white faces we had seen for nearly a month. Miss Clarke brought us a treat in the form of some home-cured ham sent out to her in the mail from England. It tasted very good after our two months' steady diet on goat meat. Miss Clarke assisted in each of our Sunday services, and on Monday both ladies went with Mrs. Sherman to her zenana work. Hatta is a fine place to be, and we pray for wisdom and grace to guide the work aright.

Christian Endeavor Department.

The Watchword.

The Centennial watchword of our Endeavorers is, "\$20,000 before September 30, 1909." The receipts this month will decide whether or not we can measure up to that standard. Every Endeavor Society in the brotherhood should have a part in this work, that a decisive victory may be won. We now have in cash and pledges payable before September 30th about \$14,500. The receipts last year were \$13,171. This is the critical moment. If every

society would come forward at once and do their full duty, more than \$20,000 would be given. You may have already contributed for the work this year. If so, can you not send an additional offering? Read carefully the article by H. C. Saum in this department concerning the good work of the Damoh orphanage, and we believe you will be more than willing to assist.

Whatever amount you give, give it cheerfully and promptly. Be sure to have it in our hands before September 30th.

Miss Miyo Kudo,
Tokyo, Japan.

This girl is living in Miss Kate V. Johnson's home. She is receiving Christian training and will be educated for a Christian teacher or Bible woman. It requires \$50 per year to provide for her wants. As Miss John-



son has ten of these girls in her home, she can not care for all of them from her meager salary. Will not some Endeavor Society assume the support of Miss Kudo? You could not take up a more Christlike work. Some one answer quickly, please.

In the Damoh Orphanage.

H. C. Saum.

There have been some very interesting and at times pathetic experiences in connection with the Damoh orphanage.

Four months ago there came to the mission bungalow a poor Hindoo woman; she was very weak and greatly in need of help. She was not an ordinary beggar. She had heard of a house of refuge and mercy in Damoh and had started upon a hard

journey of over twenty-five miles to reach it. Friendless and alone, she now finds friends and help.

She had two small children; one a boy of five years, and the other a very small baby girl she carried in her arms. She told Mr. Benlehr that she was a widow and had no relatives or friends. She said she was unable to support herself and children, and requested Mr. Benlehr to receive the boy, Damru, and care for him. Mr. Benlehr, seeing that the baby was very young, asked her how old it was. She told him it was three days old and was born a few miles from Damoh, by the roadside, beneath a tree. She also said that she had tried to reach the orphanage before her baby was born. When asked whether no friends were with her at that critical time, she said that little Damru held her hand.

This simple story of loneliness and neglect greatly touched the big heart of the orphanage manager. Indeed, it has brought tears to the eyes of others of us as we learned of this poor mother-widow, representative of a great neglected number. What a contrast between the cozy room of our own dear mothers and that of this mother! The difference between darkness and light.

Mr. Benlehr received Damru into the orphanage. He sent the mother and babe to the woman's hospital to be properly cared for by Dr. Mary McGavran and her two Christian helpers.

There, under kind treatment and medical attention, she soon regained her normal condition and became comparatively strong. Her baby daughter, whom they named Prite, soon became to the mother and others a source of joy and pleasure, as her name implies.

Meanwhile, Damru, a bright little fellow, comfortably clothed and fed and cared for, was happy and was going to school three hours daily. We

are glad God had, through us, provided a home with comforts for such needy ones.

But the story changes. Happy little Prite's mother grows ill again. Soon Dr. McGavran decided that she has tuberculosis of the bowels. Notwithstanding careful treatment, she rapidly grew worse. When she knew she could not live, she asked Dr. McGavran to provide for her little Prite. This was later done by sending her to Bilaspur to be mothered and cared for by Miss Mary Kingsbury in the girls' orphanage.

When the end came, we decided that as this Hindoo woman had no one to care for even her lifeless body, we would bury her in our Christian cemetery. A group of some twenty-five persons gathered around her

grave. In that group were Mr. Ben-lehr, with weeping little Damru in his arms, and some twelve larger orphan boys saved from the cruel divisive caste system of India. We sang a hymn and had a prayer. I read the story of the Good Samaritan and drew a few lessons from the sad life of the mother of Damru and Prite, and how God had, through her suffering and need, afforded us an excellent opportunity of practicing the principle of loving and serving one's neighbor. God alone knows the heart of this one who had learned a little of his love and salvation in Christ. She was a patient and gentle sufferer.

We thank and give him greater praise for Christian orphanages and hospitals in this land.

Damoh, India.

BOOK NOTICES.

By the Great Wall. By Isabella Riggs Williams. Fleming H. Revell Co., New York. \$1.50.

This book is made up of a selection from the correspondence of Mrs. Williams. The writer was a missionary in Kalgan, a station of the American Board in North China, for thirty-one years. Mrs. Williams was a superior woman and an exceptionally well-equipped missionary. She was the daughter of a missionary and the wife of a missionary. Her letters make as fascinating a volume as "The Lady of the Decoration," and immeasurably more profitable. They reveal the noble character of the writer and show how mission work is done.

The Scofield Reference Bible. This is a complete Bible with a new system of connected topical references to all the greater themes of Scripture, with annotations, revised marginal renderings, summaries, definitions, and index. Each of the sixty-six books has a brief introduction. There are numerous and valuable footnotes and analyses. Students of the Bible will find this a most helpful volume. Some would prefer to have the American Standard text instead of the so-called authorized. But that is a matter of taste. Dr. C. I. Scofield is the editor. He has had associated with him a number of eminent scholars and teachers. The price of this Bible depends upon the binding.